

Religious Moderation in The City Of Pancasila: Study on the Tradition of Halal Bihalal and Christmas Together as a Cultural Basis for Religious Tolerance in Salatiga City

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Abstract

The Setara Institute (in 2018) designated Salatiga City as the number two Tolerant City in Indonesia. The culture of togetherness, as reflected in the celebration of Halal Bihalal and Christmas Together, in the midst of the multi-cultural society of the City of Salatiga is a fundamental factor in the formation of a tolerant and mutually supportive life order. This type of naturalistic qualitative research, using a critical analytical descriptive approach, makes the Pengilon hamlet community its material object. The results of this study found that religious moderation which was manifested in the celebration of halal bihalal and Christmas together, became a medium for preserving the value of tolerance that was so effective for every level of society in Salatiga City. Such a cultural base can guarantee the strength of the four indicators set by the Setara Institute, namely city government regulations; government action; social regulation; and religious demographics, in the ranking of tolerant cities in Indonesia.

Keywords

religious moderation; halal-bihalal together; christmas together; pancasilais city

INTRODUCTION

In general, the terminology of Pancasila is pinned to individuals or communities who adhere to the Pancasila ideology. The Big Indonesian Dictionary defines Pancasila as a devout and loyal follower of the Pancasila ideology. Different from that, the terminology of Pancasila in this study is a local term for the people of Salatiga City in referring to areas with heterogeneous populations, meaning that the number of Muslims and

Christians are equally dominant. While areas with a majority Muslim population are referred to as Islamic regions. There is not much data or previous research that discusses the background of the emergence of the local terminology. It is also not certain that the term Pancasila emerged along with the

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mention of Salatiga City Square as Pancasila Field.

Apart from that, it is not wrong if the people of the city of Salatiga are called as a Pancasila society. Apart from the heterogeneous population—Islam 152,834, Protestant 31,776, Catholic 9,475, Konguchu 171, Buddhist 400, and 8 adherents of other religions (Central Java, 2015)—a tolerant lifestyle is also deeply rooted in the daily life of the people of the Salatiga City.

In 2015, the Setara Institute determined Salatiga City as the city with the most tolerant people. Meanwhile, the Tolerant City Index, released by the Setara Institute in 2018, places Salatiga City at number two in Indonesia with a score of 6,477. While the number one most tolerant city in Indonesia was obtained by the Lampung City which received a score of 6,613. (Salatiga, 2021a, 2021b).

In the ranking process carried out by the Setara Institute, four indicators are used, namely; a) City Government Regulations; b) Government action; c) Social Regulations; and d) Religious Demographics. Of course, the quantitative research conducted by the Setara Institute still needs to be strengthened by qualitative analysis. Thus, the indexation of the tolerance city is not only focused on numbers, but is able to reveal and touch the intrinsic part of society itself, including one of them is culture, both material and non-material (Institute, 2018).

Departing from the background of these problems, this research focuses more on qualitatively examining the culture of tolerance which is reflected in the implementation of the Halal-bihalal and Christmas ceremonies carried out by the people of Pengilon Hamlet, Mangunsari Village, Sidomukti District, Salatiga City. The selection of the Pengilon area as the object of research, apart from the heterogeneous demographics of its population, is also based on a unique lifestyle and culture compared to several other areas in Salatiga, particularly related to the joint halal-bihalal celebrations and Christmas together.

METHODS

Religious moderation, as a mindset and attitude pattern, has become one of the most popular terms recently. Of course, this cannot be separated from the spread of symptoms of radicalism and terrorism that threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI). In the midst of the massive threat of radicalism through social media, the concept of religious moderation is offered as a bulwark as well as an alternative to the problem of strengthening religious sentiment in Indonesia.

Imam Shamsi Ali, as quoted by Priyantoro Widodo and Karmawati, stated that moderation is a commitment to religion as it is, without being reduced or exaggerated. Religion is carried out with full commitment, of course by considering vertical rights and horizontal rights (Widodo & Karnawati, 2019). Anis Malik Toha said, as quoted by Suyitno, a moderate Muslim is a Muslim who understands the concept of Islamic moderation, including neither extreme right nor left (Suyitno, 2018).

In Arabic, the word moderation is identified with the word *al-wasathiyah*, derived from the basic word *wasath* which means middle. One of the verses that is used as a reference for the concept of *wasathiyah* is contained in Surah al-Kafirun, namely *Lakum dinukum waly yadiin* which means to you your religion and to me my religion. *Asbabun Nuzul* from surah al-kafirun itself is an event where the Prophet Muhammad was invited to negotiate by the Kafirs. In the negotiations, the Prophet Muhammad was offered the option that the disbelievers would worship Allah if the Prophet Muhammad also agreed to worship their God. As an answer to this reality, the Surah Al-Kafirun came down as the answer (Asrori, 2020; Fahri & Zainuri, 2019; Khotimah, 2020; Yusuf, 2018).

Thus, it can be understood that Muslims should not exchange creed with adherents of other religions. Muslims are allowed to acknowledge the existence of other religions, but Islam strictly forbids its followers to harass, disturb, let alone terrorize follo-

wers of other religions (Dawing, 2018; Qodir, 2018; Sutrisno, 2019). This concept will become the theoretical basis in studying the religious tolerance of the people of Salatiga City, which is reflected in the joint halal-bihalal tradition and joint Christmas.

This type of research is field research. While the data collection methods used were participant observation, in-depth interviews, and documentation. *First*, participant observation tells the researcher what people will do in a situation where the researcher has the opportunity to make observations. Observing while participating can yield more, more in-depth, and more detailed data. According to Patton, "*participant observation is the most comprehensive of all types of research strategies*". In this context, the researchers went directly to the field in order to participate in the joint halal-bihalal and Christmas events held by the Pengilon community (Danim, 2002).

Second, this interview method is to find out and explore information in more detail and depth from the research subject (informants) in connection with the focus of the problem being studied. Sudarman Danim said that interviews were the main strategy in collecting data (Danim, 2002). Some of the respondents who were sampled in the study were RW heads, RT heads, Islamic and Christian religious leaders, Muslim and Christian residents, as well as Muslim and Christian youth.

Third, the data in naturalistic research is mostly obtained from human sources or human resources, through observation and interviews. But there are also non-human sources, including non-human resources, including documents, photos, and statistical materials. The advantage of documents or materials from writing, among others, is that the material already exists, is available, and is ready to use (Danim, 2002). In the field, this research was greatly helped by the presence of photos of activities and archives of joint halal bihalal and Christmas activities in previous years.

RESULT DISCUSSION

The Diversity of the Population of Pengilon Hamlet, Mangunsari Village, Sidomukti District, Salatiga City

Demographically, the city of Salatiga can be said to be a miniature of the Indonesian population. Although geographically Salatiga City can be said to be a narrow city, the heterogeneous composition of its population makes Salatiga City a city rich in culture and religion. In contrast to other areas in Central Java, the non-Muslim population of Salatiga City can be said to be quite high compared to other districts and cities in Central Java.

In the 2015 Salatiga Development Data, issued by the Ministry of Religion of the City of Salatiga, it is stated that the Muslim population of Salatiga City occupies 78.3%, Christians 16.4%, Catholics 4.8%, Buddhists 0.4%, Hindus 0.1%.

Meanwhile, at the sub-district level, Sidomukti has the highest Christian population compared to the other 3 sub-districts. Of course this cannot be separated from the existence of the Satya Wacana Christian University (SWCU) Lecturer housing complex and an International school located in Sidomukti sub-district. The Muslim population in Sidomukti is around 76.22%, Christian 18.84%, Catholic 4.21%, Buddhist 0.66%, Hindu 0.6%. Most of the Christians and Catholics in the Sidomukti District reside or are domiciled in the Mangunsari Village (45.08% Christians and 43.12% Catholics) including in the Pengilon area itself.

The statistical data shows that Pengilon Hamlet is one of the areas with a very heterogeneous population. The diversity of religions and cultures makes the Pengilon area so representative to be used as a place of research, especially about the culture of tolerance built by the Pengilon community themselves. In addition, the embedding of the word "together" in the halal bihalal and Christmas ceremonies is a unique and unique tradition that cannot be found in other areas.

Halal-Bihalal Traditions Together and Christmas Together in Pengilon Hamlet

Halal Bihalal Together

Halal Bihalal is one of the typical traditions or cultures of the State of Indonesia. In its development, halal-bihalal celebrations have become quite diverse. In rural communities, halal-bihalal is usually carried out by visiting each other's relatives and neighbors. Meanwhile in the city community, halal-bihalal is carried out only in one night where all local residents must attend the forum to stay in touch and forgive each other. Of course, this condition is motivated by the urban social environment where most of the people are workers who do not have much time to stay in touch with residents' homes one by one. Therefore, the halal-bihalal event in the style of urban communities can be an alternative way to connect the uterus at only one time. Time effectiveness is something that is very valuable for urban communities whose mobility is quite high.

In general, the halal-bihalal celebration in the Pengilon community is not much different from the halal-bihalal celebration in other places in Salatiga City. The arrangement of events in the halal bihalal celebration carried out by the Pengilon Community is also almost the same as the arrangement of events in other places. The arrangement of the joint halal bihalal event held by the Pengilon community can be detailed as follows; 1) Opening; 2) Reading the Holy Qur'anic Verses; 3) Speech by the Chair of the Committee, Head of RT, and Head of RW; 4) Rest and Dorprice Distribution for teenagers and children; 5) Religious Tausyah; 6) Prayer together; 7) Distribution Dorprice for teenagers and children; 8) Closing; and 9) Meals and Group Photos.

Tetapi, jika perhatikan secara seksama, justru perayaan halal-bihalal di Pengilon menjadi sangat berbeda dengan perayaan halal-bihalal di tempat lainnya. Keunikan tersebut dapat kita temukan dalam aspek penamaan. Jika di tempat-tempat lainnya hanya disebut sebagai acara halal-bihalal, tetapi masyarakat Pengilon menyebutnya

dengan sebutan "halal-bihalal bersama." Tentu, penamaan "halal bihalal bersama" tersebut dimaksudkan untuk mengajak seluruh warga Pengilon, khususnya yang non Muslim, untuk turut serta dan terlibat langsung dalam acara tersebut.

However, if you pay close attention, the halal-bihalal celebrations in Pengilon are very different from the halal-bihalal celebrations in other places. We can find this uniqueness in the naming aspect. If in other places it is only referred to as a halal-bihalal event, but the Pengilon community calls it "halal-bihalal together." Of course, the naming "halal bihalal together" is intended to invite all Pengilon residents, especially non-Muslims, to participate and be directly involved in the event.

Thus, it can be said that non-Muslim communities must also become active participants in halal-bihalal activities. However, this does not mean that they, non-Muslims, have to be involved in every aspect of the event. Non-Muslim citizens can only support and provide limited assistance in non-ritual matters. In this context, the Head of RT V Pengilon stated that the residents already understood the location and duties of each.

Some aspects of halal-bihalal that can be directly supported and handled by non-Muslim communities, for example; prepare the venue for the event; donation of event funds, preparing meals; as well as in non-core events such as at the dorprice distribution event. Uniquely, the distribution of dorprice is not only intended for Muslim children and youth, but also distributed to non-Muslim children and adolescents. This dorprice system is distributed evenly so that every Christian children and young people who attend feel happy and happy to attend the event, even though it is not a celebration of their own religion.

Natal Together

Not much different from the tradition of the Muslim community in Pengilon, the celebration of Christmas by Christians in Pengilon is also called the Christmas Together event. The naming clearly states that the

Christian celebration does not only involve adherents of their respective religions, but they invite people outside them to attend and support the activities together.

Apart from that, before we go too far into discussing Christmas as a medium for inculcating the values of tolerance, we will first present how to carry out Christmas Together in Pengilon. The implementation of the joint Christmas event can be divided into several sessions, namely; worship, ceremonial, entertainment, distribution of gifts, group photos, eating together and hospitality. From the arrangement of the Christmas together, it can be understood that, in general, it can be divided into two main parts, namely worship and entertainment. Of course, this part of worship is limited and only allowed for the Christian community, while the Muslim community can only be involved in events that fall into the entertainment category, or non-core.

A Culture of Tolerance in Halal-Bihalal Together and Christmas Together

The millennial era is a challenge for the preservation of a culture of tolerance among teenagers in the city of Salatiga. Hoaxes that are spread on social media can certainly become a virus that can erode the values of tolerance among the people of Salatiga City. Thus, if the people of Salatiga City do not have an anticipatory strategy from hoax attacks, then it is not impossible that the Salatiga people will lose the title of "Tolerant City" in the future.

The celebration of Islamic and Christian holidays in Pengilon Village has its own uniqueness compared to other areas. In addition to being a place for religious reflection for their respective adherents, celebrations of Islamic and Christian holidays, especially the Joint Halal-Bihalal and Christmas Together, are also used as a medium for preserving the culture of tolerance among the Pengilon Village community. While in the world of education, more emphasis is placed on the formation of a tolerant mindset, but the media of the halal bihalal tradition together and Christmas together in Salatiga City is more on the formation of a tolerant

attitude pattern.

Of course, the formation of a pattern of tolerance does not depart from an empty mind. The diversity of the pengilon population, both religious and cultural, requires them to always maintain togetherness among its citizens. The concept of "togetherness" is the basic foundation of the formation of a tolerant culture through cultural and traditional media in Pengilon. Not only in the halal bihalal and Christmas traditions, but the concept of togetherness is also preserved through the media of tahlilan; where Christians also often take part in the 3-day tahlilan event which is held when a Muslim person dies.

At the Joint Halal-Bihalal and Christmas Together in Pengilon Village, the preservation and cultivation of tolerance was reflected in several aspects of the event, namely, in terms of naming the event, pre-event or preparation, ceremonial sessions, entertainment sessions and distribution of gifts. It is in these four aspects that the researcher finds efforts to affirm the preservation and at the same time inculcate the values of tolerance towards the Pengilon community.

Naming Aspect

In terms of naming—such as naming the event with Halal-Bihalal "Bersama" and Christmas "Bersama"—it becomes a symbol that the event is not only devoted to followers of their respective religions. That is, the affixing of the word "Together" at the Halal-Bihalal and Christmas events is intended so that every Pengilon resident can support each other in the success of every celebration of the Pengilon community's religious holidays. In this aspect, it is very clear that the celebration of religious holidays among the Pengilon community is used as a medium for implementing the values of tolerance. The symbol of the name is a form of "internalization" of the values of tolerance towards youth in the Pengilon community.

"The name (researcher: Halal-Bihalal Together and Christmas Together) was deliberately made that way, Mas. Let our

children and grandchildren know that Halal-Bihalal and Christmas are a day of shared happiness among the Pengilon community.”

“Nama itu (peneliti: Halal-Bihalal Bersama dan Natal Bersama) sengaja dibuat demikian Mas. Biar anak-cucu kita tahu bahwa acara Halal-Bihalal dan Natal merupakan hari kebahagiaan bersama di kalangan masyarakat Pengilon.”¹

According to the Head of RW III Pengilon Village, Mr. Soekarno, the addition of the word “together” in the naming of Halal-Bihalal and Christmas began when he became the Chairman of RT V more or less in 1998. According to him, the concept of such an event actually imitates the concept of celebrating a Halal-Bihalal event. and Christmas held by the Togaten community of Salatiga City, especially in terms of involving Christians in Muslim community events, and vice versa. This is believed to have become a fairly effective medium in maintaining inter-religious harmony in the area.²

The two events celebrating religious holidays are not the only media that are used as a venue for inculcating the values of tolerance among teenagers in Pengilon Village. Several other events that are often used as a venue for internalizing the values of tolerance for youth in Pengilon Village include a series of events celebrating Indonesia’s independence day and the anniversary of the City of Salatiga. However, this culture has become a habit for the people of Salatiga City in general. Meanwhile, the implementation of Halal-Bihalal Together and Christmas Together is still quite unique among the Salatiga community and is only carried out in Pengilon and Togaten.

Pre-Event Aspects

The second aspect that is quite dominant describing the inculcation of tolerance va-

1 The results of an interview with Mr. Joko (48), Head of RT V Pengilon Village on August 4, 2019 at 20.00 PM

2 Results of an interview with Mr. Soekarno, Chair of RW III Pengilon Village, on July 29, 2019 at 09.00 AM

lues at the Joint Halal-Bihalal and Christmas Together is the Pre-Implementation of Celebrations. The values of tolerance that are intended in this event include the determination of the consumption committee; withdrawal of donations from all Pengilon residents; arrangement of event venues; as well as the procurement of gifts and for children and youth.

First, the determination of the Consumption committee. The meeting to determine the consumption committee is usually discussed in RT meetings that have been held before the celebration event. In its implementation, the consumption committee determination system usually uses a cross system, namely; Muslim mothers will play more of a role in preparing consumption at the Joint Christmas event, on the other hand Christian mothers will play a dominant role in preparing consumption at the Joint Halal-Bihalal event.

This session also involved Pengilon girls. Besides being trained in cooking skills in the kitchen, this session was also used as a medium for internalizing the values of tolerance. Muslim girls are invited to donate their energy to make the Christmas Together celebration a success, and vice versa. Similarly, young men were asked to assist in preparing the venue for the celebration ceremony. The existence of the Karang Taruna community in Pengilon Village, like the Karang Taruna in RT V, helps to coordinate youth groups to participate in each other in the implementation of ceremonies celebrating religious holidays in Pengilon Village.

“We invite them to cook. Yes, they are called young people, sometimes they are lazy too. However, when we seduced them with gifts, and so on, in the end they also wanted to help. Sometimes, we also tell them that you should respect your non-Muslim playmates. They will be sad if you don’t want to help them. Of course, they will be reluctant to help us too.” (*“Mereka kita ajak masak-masak mas. Yaa namanya anak muda ya, kadang mereka males-malesan juga. Tetapi, ketika kami rayu mereka dengan bingkisan-bingkisan, dan lain sebagainya, akhirnya mereka juga mau membantu. Kadang, kami juga*

bilang kepada mereka bahwa kalian harus menghargai teman-teman bermain kalian yang non-muslim. Mereka akan sedih kalau kalian tidak mau membantu mereka. Pastinya, mereka akan enggan juga untuk membantu kita.”³

The quote above indicates that the cultivation of tolerance among the youth of Pengilon Village starts from the family, especially how parents educate their children. It is not uncommon for teenagers to be reluctant to join and participate in various activities. The reasons are various, some are because of shame, some are focused on school, and various other reasons. However, even if they are unable to participate in preparing the meal, most of the young girls will be present on the day of the ceremony.

Second, the withdrawal of donations from all Pengilon residents. Every time before the celebration of Islamic and Christian holidays, approximately one month before the celebration, there are usually officers who will visit the homes of all Pengilon residents to collect donations. Donations in the event are not binding and are based more on the sincerity of each citizen. Not infrequently also some residents who sincerely donate in the form of snacks. The results of these donations, apart from being used for consumption needs, are also used to provide various kinds of gifts.

Third, the arrangement of the event venue. The arrangement of the venue, from setting up tents, setting up and setting up the stage, borrowing chairs and sound systems, decorations, and so on, is largely the responsibility of men, including all young boys in pengilon. Muslim and Christian youths work hand in hand in preparing and supporting each implementation of ceremonies celebrating religious holidays in Pengilon Village.

Fourth, procurement of gifts and gifts for children and youth in Pengilon Village. Christian youth are already very popular

with gifts and presents at Christmas celebrations. Through these Christmas gifts and gifts, Christian youth are taught about the values of solidarity and sacrifice. However, if Christmas gifts in general can only be distributed to Christian children and youth, in the implementation of Christmas together they are taught to share with their Muslim peers. They are taught how to set aside some of their wealth to share with their friends, including their Muslim friends.⁴

Meanwhile, among Muslims, Muslim youth are quite familiar with the term Eid envelope. Similar to the tradition of sharing gifts in Christians, the tradition of sharing in Eid is also filled with the meaning of sacrificing and sharing with others. This kind of tradition is then also applied to the Halal-Bihalal Together celebration, but the form is already in the form of gifts. Muslim and Christian youth who attend the Halal-Bihalal Together event will each receive gifts and gifts.

Apart from that, the tradition of distributing gifts and gifts in the Halal-bihalal Together and Christmas Together events is intended to attract the attention of children and youth so that they want to be involved and participate in each other, at least want to be present, in every Halal-Bihalal celebration event. together and Christmas Together among Pengilon Community.⁵

Ceremonial Aspects

The culture of inculcating the values of tolerance among teenagers in Pengilon Village can be said to have been formed for a long time. This is quite evident in the ceremonial sessions of every non-religious event, such as the celebration of the Independence Day of the Republic of Indonesia. In non-religious events, Christian and Muslim youth work hand in hand to make the event a success.

3 Results of an interview with Mrs. Mukhlis (38), one of the Muslim residents of RT V who is often involved as a consumption committee at the Christmas Together event, on July 29, 2019 at 12.30 PM.

4 Results of an interview with Ester Ika (17), a Christian girl in Pengilon Village, on August 2, 2019 at 09.45 AM.

5 The results of the interview with the Chairperson of RW III Pengilon Village, Mr. Soekarno, as one of the initiators of the Halal-Bihalal Together and Christmas Together celebration in Pengilon Village, on July 29, 2019 at 09.00 PM

One example of a case, for example, was at the Indonesian Independence Day celebration in 2019. The host of the event was two young Pengilon girls of different religions, namely Christianity and Islam.

In contrast to the ceremonial events at the August Independence celebrations, the presenters in the celebration of religious holidays are entrusted to youth who are adherents of their respective religions. This is an implementation of an attitude of respect for the importance and sacredness of religious celebrations for each of its adherents. However, Christian and Muslim youths support each other, for example by holding pre-event meetings and deliberations.

Prize Distribution Aspects

As previously mentioned, the distribution of gifts and gifts, both in the Halal-Bihalal Together and Christmas Together, is intended to motivate the Pengilon children and youth to be willing to attend each of the celebrations of religious holidays. In addition, the main spirit to be built in this session is social solidarity, ready to sacrifice and share with others, and enjoy happy days together between Muslim and Christian youth.

Togetherness as a Social Node

The word “together” becomes a socio-cultural knot that binds every ethnic, cultural, and religious difference of the Pengilon community so that they can live side by side with each other without conflict and division. It can be said that every socio-cultural and socio-religious activity in the Pengilon community is carried out on the basis of a mindset and attitude of “togetherness.”

In addition to halal-bihalal and Christmas together, other social activities carried out on the basis of togetherness include Tahlilan. Tahlilan is a recitation of Tahlil dhikr which is held for 3 consecutive days when one of the Muslims dies. Uniquely, this Tahlilan event was not only attended by Muslims, but other non-Muslims also attended the tahlilan event. For 3 consecutive days, non-Muslims will attend and pray according to their respective beliefs.

CONCLUSION

At the Halal-Bihalal Together and Christmas Together, it can be concluded that there are several important sessions that have often been used as media for preserving the values of tolerance among the Pengilon community, Mangunsari Village, Sidomukti District, Salatiga City. Some of the sessions intended include the aspect of naming the event as Halal-Bihalal “Together” and Christmas “Together”; pre-events aspect; ceremonial aspect; and prize distribution aspects.

The aspect of naming the ceremony, namely by adding the word “together”, can be said to be an aspect that so dominates every stage of the ceremony. That is, the word “together” which refers to the intertwining of the Pengilon community’s “together” life, becomes a very strong and binding social knot. On the basis of this conclusion, every socio-cultural, socio-religious activity, and so on, is carried out solemnly and does not cause any harm to adherents of other religions in Pengilon.

The culture of tolerance that is so firmly embedded in the Pengilon community of Salatiga City is the cultural basis that cannot be ruled out from the formation of Salatiga City as the number two Tolerant City in Indonesia. In fact, it is such a cultural basis that can guarantee the strength of the four indicators that were finally set by the Setara Institute, namely city government regulations; government action; social regulation; and religious demographics, in the ranking of tolerant cities in Indonesia.

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